Transcription of the first lecture from:

Explanation of the third nullifier

"Whoever does not make takfeer on the disbelievers"

By the Mujahid Sheikh:

Abu Bakr AL-Qahtani

-May Allah accept him-



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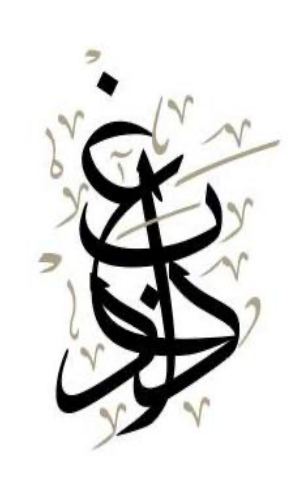
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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

All praise is due to Allah, and peace and blessings be upon the Messenger of Allah, his family, and companions. O Allah, teach us what benefits us, and benefit us with what You have taught us, and increase us in knowledge that benefits us, O Lord of the worlds. O Allah, show us the truth and grant us the ability to follow it, and show us falsehood and grant us the ability to avoid it, and do not let it be ambiguous to us so that we go astray...

Welcome, dear beloved ones. It is indeed a source of joy for us to hold such a gathering to discuss some pressing scientific issues that have caused much disagreement and confusion in their definition and the nature of reasoning based on them.

There are several issues; we will begin, by the permission of Allah, with the most important and the easier ones. The easy does not negate the difficult. If time allows us to cover all the issues, then praise be to Allah; if not, we will, by the permission of Allah, defer this to other sessions...

As you know, dear ones, the issue that has emerged in the arena and taken up significant intellectual space, which has caused some disagreement, is what is known as: "The ruling on the excuser by ignorance in the fundamentals of religion." This matter has divided people into groups, some of which have gone to extremes, while others have neglected to grasp its concept and meanings. The truth, without a doubt, is a middle ground between the extreme and the neglectful.

So, we, Allah willing, will present this issue and clarify what we believe is the truth that we owe to Allah, and what the community

holds. In this matter, there are aspects that allow for ijtihad (independent reasoning), and others where we do not accept differing opinions; there is no room for another view. It is permissible for the imam or his representative to impose penalties in such cases and to hold the violator accountable if the violator believes he is right, keeping his thoughts to himself. It is not permissible for him to express them if he has not demonstrated the truth with evidence. Consequently, we will discuss this issue in detail, Allah willing, and listen to questions and challenges regarding what is presented. This, with Allah's permission, is what will lead us to a solid scientific conclusion.

The issue, praise be to Allah, is not in itself new, but because we think it is new, confusion arises around it.

However, once it is known that this issue has its roots and that the righteous predecessors (Al-Salaf Al-Salih), may Allah have mercy on them, spoke about it, then the seeker of knowledge and the researcher can feel assured because they are relying on a trustworthy source, which is what the scholars of the preferred centuries held.

So we seek the help of Allah Almighty and say that before delving into this issue, there must be an introduction, which is the nature of the sources of evidence in matters of the fundamentals of religion, the sources of evidence in matters of the fundamentals of religion.

This, my brothers, is an important issue for understanding several belief issues. When the scholars, may Allah have mercy on them, say: **"The sources of evidence in matters of the fundamentals of religion"**, they mean the sources that one relies on and refers to, which are relied upon in building legal rulings in matters of belief.

In brief, these are the Book, and the Sunnah as understood by the Companions, may Allah be pleased with them, and the consensus of the preferred centuries.

So, in short, these are the sources of evidence in matters of the fundamentals of religion, and Ibn Qayyim, may Allah have mercy on him, expressed this in his poem **"Nuniyah"** by saying:

"**Knowledge is what Allah said, what His Messenger said** ******* **What the Companions said is the first understanding**.

What is knowledge if it is set up for conflict foolishly ******* **Between the Messenger and the opinion of so-and-so**."

So, when we acknowledge this introduction, that the basis for understanding matters of belief, and consequently dealing with them, should be according to the legal texts and the words of the early righteous predecessors (Salaf).

This claim is made by everyone! Even everyone who speaks on the matter mentions this. However, let us speak, as they say, in a clear and evident manner: If you wish to know who is the happiest with this claim? And who is the one who realizes it?

So, look at whom they cite in their speech and in their reports. When we come to this fundamental principle of belief, which is the issue of: **excusing by ignorance**, or in other words: **those who do not declare polytheists as disbelievers**, you find that some of them do not go beyond the words of Imam Muhammad ibn Abd al-Wahhab and his followers, may Allah have mercy on them all, and they cannot move beyond this era. They neither argue nor rely on nor find comfort nor cite except for: Sheikh Muhammad ibn Abd al-

Wahhab said, Sheikh Sulayman ibn Salman said, Sheikh Abdul Rahman ibn Hassan said, Sheikh Ishaq ibn Abdul Rahman said...

Okay, where then is the citation from the Quran? From the Sunnah? From the words of the early scholars?!

Indeed, most who discuss this issue, if you ask them about the simplest fundamental issues and their definitions from the Quran and the Sunnah, they cannot!

Of course, my brothers, I am talking to you about this long period; it was all experiences, debates, dialogues, we sat with opposing adversaries in it...

Indeed, one fixed issue was generated among them and their followers, which is: when you go back to before Muhammad ibn Abd al-Wahhab, may Allah have mercy on him, the issue gets lost for them!

So when I say: what is the attribute of disbelief in Taghut (tyrant)?

They say: "Sheikh Muhammad ibn Abd al-Wahhab said...".

I say: No, we agreed at the beginning of the session that we would not cite the words of any of the imams of the Najdi call (Al-Dawah Al-Najdiyah), regardless of their esteemed status!

What is the attribute of disbelief in Taghut?

They do not know the attribute of disbelief in Taghut!!

So, this is a problem, a very deep problem!!

You cannot provide evidence for matters of belief?!!

The meaning of the attribute of disbelief in the tyrant "Taghut", as they understand it, is the belief in the invalidity of worshiping others besides Allah, detesting it, abandoning it, declaring its people as disbelievers, and opposing them...
Okay, I am not asking you for the text of Sheikh Muhammad bin Abdul Wahhab, give me this issue from the Quran and Sunnah, the attribute of disbelief in the tyrant and the consequences and rulings that follow it, and one should be ignorant of it and its details!
This is a serious issue!
The problem is that some do not validate the Islam of those who believe out of imitation, meaning they say: most of the common people today are not on Islam.

Why? They say: Because they received their Islam through imitation, not through proof and reasoning, and foundational belief issues are only accepted if known by their essence and evidence.

Of course, this issue has been contentious for a long time! But it does not have the same impact that many today, who I said have little knowledge, deal with...
For example: a man among them is declared a disbeliever simply for going to the land of disbelief at all.

So we said to him: Perhaps you carry this on those who enter their lands and are subjected to their rulings, as you hinted at in Ibn Hazm's statement in **Al-Muhalla**?

He said, "No, anyone who goes to the land of disbelief at all is a disbeliever."

I said: Okay, what is your evidence? This issue then relates to the topic of faith and disbelief, to the names and rulings which are the most important matters of religion, as said by Sheikh Al-Islam, Ibn Rajab, and others...

The most important issues of religion in general: the issues of names and rulings, which is the first issue that caused disagreement among the sects of Muslims.

I said: What is your evidence on this topic? Excluding a person from Islam and judging them to be eternally in hell, what is your evidence for that?

He said: "Ibn Hazm said: And whoever goes to the abode of disbelief...".

And he quoted Ibn Hazm's words, which do not support his view.

I said: Your argument using Ibn Hazm's words is not valid for several reasons:

***The first reason:** Ibn Hazm, according to your principle, is a disbeliever! Why?
Because Ibn Hazm excuses ignorance in the fundamentals of religion, and this is one of his mistakes, but in any case, he is excused. This is mentioned in his book **"Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nahl."**

***Secondly:** According to your principle, you have not established monotheism, because you are now imitating! And I am now asking you for evidence! So you have no evidence for declaring this person a disbeliever except for the words of Ibn Hazm?!

This is a serious scientific issue! And you do not validate the Islam of the imitator!

***Thirdly:** Ibn Hazm never actually mentioned this! What he meant in his statements is that anyone who submits to their authority, obeys them, and aids them against Muslims, as he clearly indicated...

The crux of the matter is that this all points to the root of confusion and error - what is it?

It's the failure to reference the words of the early scholars! The teachings of Imam Sheikh Muhammad ibn Abd al-Wahhab and his companions, may Allah have mercy on them, are often cited by opponents because, why?

Their words can include various expressions and generalizations, and in certain contexts, there are clarifications and limitations. This is well-known to those who take the time to study their writings and messages!

So why should I confine myself to this narrow interpretation instead of exploring the vast horizons of the Book of Allah, the Exalted, and the Sunnah of His Prophet ﷺ, along with the teachings of the early scholars?

Unless the issue of excusing ignorance isn't fundamental to the religion!

If it is a fundamental issue, yet it's not found in the Quran, the Sunnah, or the words of the early scholars, then what Abu Muhammad ibn Hazm said applies to its followers: **"Anyone who believes that something can be added to the religion that was not practiced by the Messenger of Allah ﷺ or his companions is a liar and, by consensus, a disbeliever."**

If this is indeed a fundamental aspect of the religion and is not clearly stated in the Quran, the Sunnah, or the teachings of the early scholars (Salaf), then we have a significant problem here!
And if it is indeed clear and evident, then relying on the later scholars while neglecting the early scholars reflects a lack of scholarly rigor and understanding of the issues and topics at hand.

If scholars have pointed out that using the Sunnah in cases where there is a clear verse from the Quran is somewhat limited, then how can one justify relying on the opinions of certain scholars, especially when the verses and Sunnah are well-established and there is a consensus among the early generations?

Clearly, this situation is even more limited and inappropriate.

This leads us to an important consideration**: the need to define the sources of reasoning in fundamental religious matters**, which should be based on the Quran, the Sunnah, and the consensus of the Companions (Sahaba) and the early generations. They all addressed the broad and general aspects of belief.

The second consideration builds on the first.

(I mention this because, in our exploration of this issue, we will only reference the views of the Imams of the Najdi call (Al-Da'wa Al-Najdiyah) at the end of our research, mainly to counter the claims of opponents regarding their words. This introduction guides us to this approach, as we observe that many rely on the teachings of Sheikh Muhammad bin Abdul Wahhab and his descendants, but when we look closely, these teachings are rarely cited as a primary source!)
The second consideration, which stems from the first, is an essential point that every student of knowledge should keep in mind!
Al-Shatibi, may Allah have mercy on him, highlighted this in his work **"Al-Muwafaqat,"** noting that: **"Every piece of evidence or principle can be categorized into three conditions:**
-It is either consistently or predominantly practiced by the early generations, meaning that this text is acted upon by them in most, if not all, situations.

He stated, **"There is no doubt that the truth and the correct Sunnah lie in adhering to this principle and following this evidence."** This means there is certainty in acting upon it, similar to many religious practices such as prayers, fasting, voluntary acts, and jihad; all of these are supported by texts, and all early generations have followed them according to their clear meanings.
- In the second case, he mentioned, **"It may be acted upon in one way, but generally, or in most cases, it is not practiced"**: while it may be applied in certain situations, the common practice is that they do not follow the apparent meaning of this text or principle!

So what did he, may Allah have mercy on him, conclude? He said: **"There is no doubt that the true Sunnah and the clear path is to**

follow what most of them practiced, and regarding what they do in certain instances, it is undoubtedly safer to be cautious, verify, and refrain from engaging in it."

To illustrate, some likened it to the punishment for a drunkard after the fourth offense; this is mentioned in the texts, where the Prophet, peace be upon him, commanded the execution of a drunkard after the fourth instance, which is found in the Sunnah and is rooted in authentic sources. Imam Al-Tirmidhi, may Allah have mercy on him, noted in his critiques at the end of his book **Al-Jami'e**: **"Scholars have unanimously agreed to refrain from acting upon its meaning."**

This indicates that the punishment for a drunkard after the fourth offense is not practiced!

Have you ever heard of the Prophet, peace be upon him, executing a drunkard after the fourth offense? There is no account of this in any of his actions.

Have you heard of the companions doing so? The followers? The followers of the followers?

No!
When we examine the practices of the early generations, particularly the companions and their followers, we find that they largely did not adhere to the meaning or the literal interpretation of this text.

Some scholars, however, argue that this hadith can be applied in certain contexts. Among those who support this view are notable figures like Ibn Hazm, Sheikh al-Islam Ibn Taymiyyah, may Allah

have mercy on him, and Ibn al-Qayyim, among others. They suggest that if someone is known to be corrupt, such as a person who promotes alcohol and is addicted to it, making it impossible for them to quit, then it is permissible for the imam to execute them for the sake of public welfare. This interpretation takes the text at face value but is not applicable in every situation.
So, what is the current truth, the established Sunnah, and the approach that aligns with al-Shatibi's reasoning?

It is to follow the majority and the prevailing opinion.

In cases where there is a minority view, however, caution, diligence, and verification are necessary; choosing not to act on it may actually be the safer option!

Yes, it is more reliable to adhere to established practices and to be confident that no one among the early scholars has previously interpreted this concept or acted upon it in that way. This aligns with Imam Ahmad's warning: **"Beware of issuing a fatwa on a matter for which you do not have an imam."**

He also mentioned a third case, which involves matters that should not be acted upon at all; there is no doubt that the correct stance is to refrain from acting on its meaning or literal interpretation, as it cannot be valid if it has been ignored by the companions of the Prophet ﷺ, who are the forerunners of this community. He provided examples for each case, which would take quite some time to elaborate on...

This serves as a second introduction branching from the first, and it is particularly significant for us because it addresses the ruling on

those excused by ignorance regarding the fundamentals of religion. This relates to the idea that someone who does not disbelieve the polytheists, or who doubts their disbelief, falls into this category, correct?
Those who argue that someone excused by ignorance is still a disbeliever claim that such a person has not disbelieved the polytheists, and therefore, anyone who does not disbelieve the polytheists is a disbeliever!

This brings us back to a foundational principle that is widely accepted: "Whoever does not disbelieve the polytheists"…
As I mentioned in the first introduction, I must first provide evidence for this principle. What is the evidence supporting this idea?
It's essential that I do not overlook its basis and evidence, especially since understanding its origins and rationale will clarify how to approach it.

The second point is to examine how the early scholars dealt with this nullifier. Did they engage with it? If they did, then, as a recognized nullifier and principle, it stands to reason that they would have been aware of it. If they recognized it, how did they approach it?
Their writings are abundant; the works of these early scholars are well-documented, including texts like Al-Ilkayi's **explanation of the fundamentals of belief**, the books of **Sunnah** by Abdullah ibn Imam Ahmad, and those by Imam Ahmad and Muhammad ibn Nasr Al-Marwazi. There are also writings on **Faith**, Al-Bukhari's **"Creation of the Actions of the Servants,"** and works by Abu Ubaidah Al-Qasim ibn Salam, and "**The response to Bishr Al-Marisi"** by Al-Darimi, and **"The response to Jamites"** and

others... The Islamic library continues to grow, bringing us new books and sources every day, reflecting the contributions of the early scholars of this community in the topic of belief and how to respond to opponents is crucial.
Are these issues included in that discussion? This is what we will explore, Allah willing.

We aim to adhere to these two foundational principles in our study and use them to clarify many rulings in these areas...
Is that clear, everyone? Before we move on to another topic, is there any confusion about this?

A listener speaks up: Sheikh!

The Sheikh replies: Go ahead.

The listener refers to Al-Shatibi's discussion, specifically the second point regarding the example of the wine drinker.

The Sheikh explains: Imam Al-Tirmidhi noted that **"scholars have unanimously agreed not to act according to its meaning."** But what guidance did the scholars provide you?
They indicated that it could be acted upon, which is correct if the Imam sees a benefit in it. However, this should only be approached in the most limited circumstances..
To clarify this further, there's an example in **Sahih Muslim** from the hadith of Ibn Abbas, which also addresses a common legal issue many faces: **"The Prophet, peace be upon him, combined the Dhuhr and Asr prayers, as well as the Maghrib and Isha prayers in Medina without any fear or travel." Another narration states: "Without fear or rain."**

So, how many times did the Prophet do this?

Just once, which is important, and we have a fundamental principle: **"Indeed, prayer was prescribed to the believers at fixed times"** [An-Nisa: 103].

The Prophet, peace be upon him, performed all prayers at their designated times, and it has been transmitted to us that he combined them only once to avoid putting his community in a difficult position.

This calls for the observer, the student of knowledge, the jurist, and the seeker of truth in his religion to consider: what?

That he should not do this except in the least of circumstances, because the righteous predecessors, may Allah have mercy on them, rarely combined prayers unless they were on a travel route or in a critical necessity.

Moreover, many brothers on the frontlines combine their prayers; I wouldn't say many, but all the brothers on the frontlines combine. Is this the Sunnah?

Diving into this and moving away from the Sunnah in this manner has caused the brothers to overlook a practice that is more suitable and closer to what the Prophet, peace be upon him, was upon, which is the prayer of fear. The Prophet used to pray in fear and at the designated times. However, if you ask most of the brothers now, they do not know the description of the prayer of fear, which has been reported in more than eight forms and aspects, leading them to

act in a manner that has been mentioned in a rare situation; and the safer path, as Al-Shatibi said, and the way of the righteous predecessors is not to combine prayers even if you are traveling, except if you are on a travel route, as the Prophet, peace be upon him, would combine on his journeys, or in a critical necessity, and this should be rare.

Some individuals, when we discuss this with them, ask: where did you get the idea that this should be rare or infrequent? The Prophet did combine prayers, and this is a well-established principle. We respond that this perspective reflects a lack of understanding of the fundamental principles of Islamic law, its overarching principles, and the basic concepts that help us interpret the legal texts, I see the Prophet performing prayers on time in all his circumstances except for one case, and then I dare to knock on this door without any precedent for me?

Therefore, most scholars have said in accordance with this text, and some of them interpreted it, while others considered its possibilities, and the correct view is that of the scholars like Ibn Sahnun, Ibn Wahb, and Al-Qat'al, and it was also favored by Ibn Hazm, Sheikh Al-Islam, and others; that gathering (of prayers) occurs in rare cases, where the meaning for which the Prophet gathered is fulfilled, as stated in **Sahih Muslim**, to avoid burdening his nation. If performing the prayer on time would cause embarrassment, leading a person into a predicament, then there is no embarrassment, and it should be done rarely and infrequently, not frequently and as a rule. This is the meaning of Al-Shatibi's words in the second case, that a text is acted upon in one way, while the practice of most predecessors is maintained in another way, thus the original principle is to act upon it in the other way.

Alright, let us begin, Allah willing, after these two important introductions to understand this nullifier.

Before delving into this issue, we said, O brothers, that the excuse of ignorance in the fundamentals of religion is: **that one sees that monotheism is the exclusive worship of Allah, and that worship is solely the right of Allah Almighty, and that whoever directs this worship to other than Allah is a polytheist and a disbeliever, except** - and this is the original principle **- unless there are legal impediments preventing the application of the ruling of disbelief upon him, such as coercion.** For if a man prostrates to an idol under duress, does he disbelieve?

He does not disbelieve certainly; **"Except for one who is coerced while his heart is secure in faith"** **[An-Nahl: 106]**. And if he mistakenly prostrates to an idol, does he disbelieve? No, as mentioned in **Sahih al-Bukhari**: **"Anas ibn Malik was praying in front of a grave that he had overlooked, and Umar pointed to it, saying: 'The grave, the grave.' Anas said: 'I thought he was saying: 'The moon, the moon'; so I raised my gaze to the sky."** Then Umar guided him that the grave was in front of him, and Anas did not know. This is a mistake; no one says that Anas committed shirk!

The principle in this is based on a hadith, as mentioned in **Sahih al-Bukhari**, about the man who said**: 'O Allah, You are my servant, and I am Your Lord.'**

The principle is that a mistake prevents disbelief even in fundamental matters of religion, which is that one intends a correct meaning but falls into an incorrect meaning without realizing it.

This is not the same as the **lack of intention** that the people of irja’a claim; rather, he did this but did not intend to disbelieve. No, this is another meaning; this lack of intention is not considered!

But the lack of intention here refers to **the mistake in the action**, which is that he intends a correct action but ends up doing an incorrect one.

So, if he falls into shirk under coercion or by mistake, there is no doubt that he does not disbelieve.

Similarly, regarding the one excused due to ignorance, he says: 'Ignorance, in my view, is a barrier to eligibility or a barrier to obligation; thus, if he falls into shirk while ignorant, I do not declare him a disbeliever.'

So, what is the image of the one who is excusing due to ignorance?

-He knows monotheism (Tawhid);

- He knows polytheism (Shirk);

- He sees that anyone who engages in polytheism is a disbeliever and a polytheist (Mushrik), except for those who have valid excuses, and one of the excuses **in his vie**w is: (ignorance);

this is the image of the one excusing by ignorance.

Well, what we believe in and hold as a principle is that no one is excused for ignorance in the fundamentals of the religion, and that anyone who engages in polytheism or major disbelief, and this is from the matters of the fundamentals of the religion, **is not excused by ignorance or misinterpretation**, due to the clear evidence from Allah Almighty in His Book and in the Sunnah of His Prophet ﷺ, and due to the clear proclamation of Islam and the general knowledge of it, which is something that no one can be ignorant of. Whoever is ignorant of this or does not enter into it has not entered Islam at all...

The discussion of this issue is lengthy, but this is what we believe in and hold as a principle before Allah Almighty.

Thus, our topic is not always about the first, which is the one who has engaged in polytheism and has fallen into it!
Our topic, and the point of contention with those who oppose us, is always about the second: the one who excuses due to ignorance, and who has not engaged in polytheism or fallen into it, and as I have pointed out to you regarding its image:

- He knows monotheism and submits to Allah Almighty;

- He says that anyone who falls into polytheism is a disbeliever and a polytheist, except for those who have valid excuses that have been established for me by Islamic law, such as coercion, error, and (ignorance).

So what is the legal stance on this matter? This is where the disagreement arises.

I emphasize this to prevent distractions and to address those who might exaggerate by saying what?

When we discuss this issue, they might say: "Oh brother, monotheism is the foundation of the mission of the messengers, and so on."
Fine, brother, we are aware of this!!! This is why we takfir (declare disbelief) against anyone who engages in polytheism, and we kill them, no matter who they are.

Therefore, please do not divert me with this argument! This is not the right context for that! This is not where we should be looking for evidence!

I am addressing something deeper! I am talking about those who have not been declared disbelievers!! Not about those who have engaged in disbelief!

Now, what is your evidence for declaring someone who excuses by ignorance as a disbeliever?
It is this: if they do not declare polytheists to be disbelievers, then anyone who does not declare them as such or who doubts their disbelief is himself a disbeliever!

So, with Allah's guidance, we say:
First, this principle and this nullifier have been addressed by our predecessors, and they have utilized it in their writings and texts...

This means that now, brothers, we can be confident - and all thanks are due to Allah - that our predecessors have already mentioned this

nullifier and this principle, and that they applied it in discussions of faith and disbelief...

This indicates that the concept in question is neither derived from Sheikh al-Islam Ibn Taymiyyah nor is it one of the "innovations" attributed to Imam Muhammad ibn Abd al-Wahhab, may Allah have mercy on both.

This also counters the claims of those who dismiss this nullifier entirely, asserting, "This is merely the opinion of Sheikh al-Islam and Muhammad ibn Abd al-Wahhab."

Indeed, Sheikh al-Islam elaborated on this idea and utilized it frequently, as did Sheikh Muhammad ibn Abd al-Wahhab, which is why it is often linked to them. However, they were not the first to address this issue; earlier scholars of this community discussed and applied rulings regarding it, declaring disbelief against those who opposed it based on this principle…
The first to mention this nullifier was Imam Abdullah ibn Ahmad in his book **"Al-Sunnah,"** citing Sufyan ibn Uyaynah, the renowned scholar from Mecca, who died in 198 AH.
Sufyan ibn Uyaynah lived during a period marked by the controversy over the creation of the Qur'an, a widespread fitnah that left many in confusion; this belief is considered "pure disbelief" because it attributes a divine characteristic to being created, suggesting that it is a created entity.

So, what did Sufyan ibn Uyaynah assert?

He stated, **"The Qur'an is the uncreated word of Allah. Whoever claims it is created has disbelieved, and anyone who doubts this person's disbelief has also disbelieved."**

This means that if someone questions the disbelief of someone who claims, "the Qur'an is created," then that person is equally a disbeliever, even if they do not express that belief themselves; by failing to declare the other a disbeliever, they too are considered disbelievers.

This illustrates the application of this nullifier...
Similarly, it was reported from Abu Bakr ibn Ayyash, the devoted reciter, who spoke about the same topic, was mentioned by Al-Lalaka'i in his explanation of the principles of belief among the people of the Sunnah **"Sharh Usul i'tiqad Ahl Al-Sunnah"**. He also spoke about Imam Salamah ibn Shabib al-Makki, one of the leaders of the people of the Sunnah. Al-Khatib al-Baghdadi mentioned in his **history**, as well as Hafiz Ibn Hajar in his **"Tuhfat al-Tahdhib,"** that Salamah ibn Shabib was asked about a man known as Al-Halwani. What is Al-Halwani's belief?

Al-Halwani says: The Quran is the word of God, but I do not declare the one who hesitates about this to be a disbeliever; I refrain from making a judgment about him.

So what did Salamah ibn Shabib say when he was asked about Al-Halwani and his statement?

He said: "**This one should be thrown into the trash** - meaning in the toilet - **for whoever does not declare the disbeliever to be a disbeliever is himself a disbeliever**."

This is also a usage from Imam Salamah ibn Shabib, who is from the companions of the preferred generations, regarding this nullifier and in protest it. It was also reported from Abu Hatim al-Razi, Abu Zar'ah al-Razi, and Imam Ahmad...

Imam Ahmad mentioned that Qadi Abu Ya'la in the **"Tabaqat al-Hanabila"** stated that Imam Musaddad ibn Masrhad, the teacher of Al-Bukhari, is the one you read in the authentic narration of Imam Al-Bukhari when he says: "Musaddad narrated to us." He was one of the most prominent teachers from whom Al-Bukhari narrated, and Musaddad, may Allah have mercy on him, was indeed a guided one.

Among the interesting anecdotes mentioned by historians and lexicographers is that his name, Musaddad, may Allah have mercy on him - of course, it is a very strange name - is Musaddad ibn Musrhad ibn Musrabal ibn Mughrbal ibn Sarandal ibn Arandal, which indicates this strange coincidence that his ancestors shared.

Imam Musaddad, may Allah have mercy on him, was one of the scholars of Al-Bukhari. During the time of Imam Ahmad, he sent a message to Imam Ahmad asking for his ruling on the Qadarites, the Rawaafidh, the Mu'tazilah, and the Jahmites. It was a great and significant message. When it reached Imam Ahmad, he responded to it, and it was titled: "Imam Ahmad to Musaddad."

In his response, among other things, Imam Ahmad said: **"Whoever says the Quran is created is a disbeliever, and whoever does not declare him a disbeliever is also a disbeliever."** He spoke about the Qadarites and the Rawaafidh, saying: **"Whoever does not declare them disbelievers is a disbeliever."**

He did not discuss them directly, as their disbelief is clear and agreed upon, but he said: **"Whoever does not declare them disbelievers is a disbeliever."**

Therefore, the statements of the scholars and their handling of this nullifier have their origin.

We can be assured that the early scholars certainly understood this nullifier and ruled based on it.

Consequently, if that is the case, then why do we depart from the scope that the Salaf and scholars use? Why do we exclude this nullifier from their domain?

Let us deal with it and understand it according to their understanding.

Regarding the statement **"whoever does not declare polytheists disbelievers"**:
First: the Salaf and the early scholars mentioned and stipulated it, and they acted according to it... The second principle, which also builds on what we have mentioned, is how we arrived at this principle and how we stated it?

Imam Ibn Taymiyyah, may Allah have mercy on him, has a very important and valuable statement in which he says: **"There has entered upon the followers of the imams a misunderstanding of the texts of their imams, similar to what entered upon the earlier generations from misunderstanding the texts of the Sharia."**

By this, the Sheikh of Islam means:

There have come legal texts that scholars refer to as "texts of warning." These texts are absolute and describe anyone who commits the cause of this warning with its ruling. The Prophet ﷺ said: **"May Allah curse the eater of usury, its client, its writer, and its two witnesses."**

It was also said: "May Allah curse the drinker of wine, the adulterer, the thief, and the liar."

And the saying of Allah, the Exalted: **"And whoever kills a believer intentionally, his recompense is Hell, to abide therein; and the wrath of Allah is upon him, and He has cursed him and prepared for him a great punishment" (Quran, An-Nisa: 93).**

All these texts and those of their kind are categorized by scholars under "general warning."

So how should these texts be understood?
There has been a misunderstanding among some scholars and the earlier generations. What is it?
They apply the ruling of this text to everyone who causes it, so the drinker of wine is told: "You are cursed and a sinner"; thus, they permit cursing the sinner absolutely.

The eater of usury is cursed, and the killer appears to them as if he will not be forgiven and will be eternally in Hell, resembling the Khawarij in some of their issues or statements, and this is wrong! This is wrong!

The investigators from the Ahl al-Sunnah wa al-Jama'ah are of the opinion that this is among the "texts of absolute general warning," which may be applied, provided that the conditions are met and there are no impediments to applying its rulings to specific individuals.

For example: The law has declared a general curse on the drinker of alcohol, but when a man from the companions of the Prophet ﷺ was brought in, and he was a habitual drinker, a man said: "May Allah curse him, how often he is brought here!"

So, what did the Prophet, peace and blessings be upon him, say?

He said: **"Do not curse him, for he loves Allah and His Messenger!"**

The curse was general in its warning, but when it came to this specific case, the Messenger negated this ruling because there was **an impediment** that prevented the application of the ruling to him, which was that he: loves Allah and His Messenger.
Therefore, the majority of scholars have concluded that the original rule is that the sinner should not be cursed, for he may have in his heart the love of Allah and His Messenger, and this could be an impediment to the ruling of cursing him; hence, it is not permissible to curse the sinner.

Likewise, regarding the murderer, they said: the original ruling regarding him is that his sin deserves to be punished with eternal damnation in Hell, but other legal texts have come to clarify that: monotheism and the declaration of "There is no god but Allah" are

impediments to the eternal damnation of their adherents in Hell, even if they are murderers!
Thus, this precise understanding is essential, just as it is necessary for understanding legal texts, it is also essential for understanding the words of scholars.

Because what does the Sheikh of Islam say? He says: The error entered, just as it entered upon the first two in understanding the texts of Sharia, it also entered upon the followers of the imams in understanding the texts of their imams. How is this?

By example: it means they hear that some scholars say: whoever says such and such is a disbeliever, and whoever does not declare him a disbeliever is also a disbeliever. So he comes immediately and uses this generalization to argue for the disbelief of a specific person, and this is not correct! The imams themselves did not intend this meaning!

An example: Imam Ahmad, may Allah have mercy on him, in his message to Musaddad when he said: **"Whoever says the Quran is created is a disbeliever, and whoever does not declare him a disbeliever is also a disbeliever."**

How did he deal with it? We look at Ahmad's actions and behavior.

O brothers, who says that the Quran is created?

The Mu'tazila and the Jahmiyya.

The Jahmiyya, O brothers, Ibn al-Qayyim, may Allah have mercy on him, mentioned in **"Al-Kafiya Al-Shafiya,"** that five hundred of

the people of knowledge stated their disbelief, meaning the Jahmiyya are disbelievers in terms of description and generalization, and their disbelief is likened to the disbelief of the Jews and Christians, and even more severe!

That is why Imam Abu Abd al-Rahman Abdullah ibn al-Mubarak al-Marwazi, may Allah have mercy on him, when he was asked about the hadith: **"This nation will split into seventy-three sects, all of them in the fire except one."**

He was asked about the Jahmiyya, are they among these sects?

He said: **"No, they have not even entered into the discourse."**

These are originally outside the three and seventy sects.

Notice! Their excommunication is a clear and well-known matter, and Imam Ahmad excommunicates them and excommunicates those who do not excommunicate them in general terms. However, if we want to clarify and accurately apply this ruling to specific individuals, no! Imam Ahmad's approach does not change at all.

We find that Imam Ahmad would pray for some of the Jahmites and not for those who did not Takfir them! For some of the Jahmites!

Like Al-Mu'tasim, Al-Mu'tasim was one of the leaders of the Jahmites, in fact, he imposed this innovation and called for it and tested people with it. However, when he engaged in his campaign and jihad in Amoria, and when Imam Ahmad heard about his fighting to raise the banner of Islam there, he said: **"O Allah, I have forgiven him, so forgive him."**

The story is well-known, the story of the conquest of Amoria, in which Abu Tammam said:

"The sword tells a more truthful story than books **** Its sharpness defines the line between seriousness and play**

The greatest of victories, exalted is He who cannot be captured *** By verses of poetry or the words of speeches"**

Until the end of the well-known poem, in which he praises and commends the conquest of Amoria, when the woman called out to him and said: "O Mu'tasim!"

Sheikh al-Islam Ibn Taymiyyah, said: **"The people of knowledge and the researchers may see in someone who may be described with faith, jihad, and a desire to follow the Messenger, what would prevent the application of the threat of punishment upon him."**

This is similar to the actions of Imam Ahmad, may Allah have mercy on him.

Imam Ahmad did not declare some of the prominent Jahmiyyah to be disbelievers.. How is that? While he said: **"Whoever does not declare them to be disbelievers is a disbeliever"**?

Thus, this is in terms of **generality**, but in terms of specification and applying the ruling to individuals, they consider the availability of conditions and the absence of obstacles. He, may Allah have mercy on him, declared some of the prominent Jahmiyyah to be disbelievers. Oh brothers, the disbelief of the Jahmiyyah is not ordinary disbelief! Their disbelief is necessary.

And he has declared some of them to be disbelievers, as mentioned in the book **"Bahr al-Damm"** regarding those whom Imam Ahmad spoke about with praise or blame regarding Yusuf ibn Abd al-Hadi. He was asked about Ahmad ibn Abi Du'ad, and he said: **"This one is a disbeliever whose blood is lawful."**

Therefore, he declared some of them to be disbelievers and did not declare others to be disbelievers.

The point is, now if I were to rely on the general statement of Imam Ahmad, what would I conclude?

They are all disbelievers, and whoever does not declare them to be disbelievers, perhaps Imam Ahmad would be included in this! Allah forbid, may He have mercy on him.

Notice the handling of this generality!
But is this permissible? Should we say: May Allah forgive the imams, may Allah have mercy on them, why these general statements? and why this confusion?

We say: No, yes, it is permissible!

This statement is permissible! Because the imams, as the people of the general say, align their statements with the texts of general warning, just as the texts of general warning came with an absolute form, but in a specific ruling, the situation changes, likewise the imams!

Especially since their statements are regarding the acts of disbelief that appeared in their time, which became widespread, and its danger and harm prolonged for the Muslims; they, out of a desire to denounce this disbelief and warn against it, make these absolute statements, so that no one remains with any room for doubt, hesitation, or pause!

This will greatly assist us, O brothers, in understanding the texts, even the texts of the imams of the Najdi call, when they make some absolute statements, but when it comes to specification, we find them, may Allah have mercy on them, pausing!

Well, for this reason, some scholars considered **the general absoluteness**.

However, some of them do not, even in discussing the general meaning, they began to restrict and clarify for fear that it may be misunderstood or attributed to them incorrectly!
I mean, some of the early scholars, I mean, also make these absolute statements and with the same disbelief that those who said: **"Whoever does not declare the disbeliever to be a disbeliever is a disbeliever,"** but with absoluteness and restriction, and there is no difference between them! Rather, it is an agreement on a correct meaning but a variation in expression to consider the possibility of misunderstanding.

Whether he, for example, spoke about a matter and expanded on it in research, meaning his discussion about this matter is specific to it, and thus he elaborates, prolongs, examines, clarifies, scrutinizes, and details!

Meanwhile, a man of knowledge who spoke about this matter in passing would make a general statement about it. For example, the book **"Al-Iman"** by Imam Abu Ubaidah Al-Qasim bin Salam, who was contemporary with Imam Ahmad and one of the leaders of Islam.
Interestingly, just yesterday I was reading in the book "**Tabaqat al-Shāfi'iyya al-Kubra**" by Taj al-Din al-Subki.

When he mentioned the biography of Abu Ubaidah Al-Qasim bin Salam, he noted that there was a debate between him and Imam Al-Shafi'i. Of course, Al-Shafi'i had many debates, and he is rarely defeated! Everyone who debated him would return to his words!

Taj al-Din al-Subki said: **"Except for this debate, Abu Ubaidah Al-Qasim bin Salam debated him on the issue of the Qur'."**

Is it menstruation or purity? This is a well-known issue with recognized disagreement among scholars.
He said: **"Imam Al-Shafi'i presented his arguments."**

Of course, Imam Al-Shafi'i, when he elaborates, as the author of the Risalah, does not leave any source or reference in his reasoning, he goes to the heart of his opponent's argument.

He said**: "Then Abu Ubaida came and overwhelmed him with arguments."**

He was a man, as one of Imam Ahmad's companions said: like a mountain in knowledge, greater than Imam Ahmad.

He said, **"The gathering dispersed,"** and no one was convinced, meaning, he said: **"The gathering dispersed, and each one of them is saying what his companion said!"**

Abu Ubaida says: "By Allah, it seems that Al-Shafi'i's words are the most correct" (he says this to himself).

And what does Al-Shafi'i say?

He says: "The words of Abu Ubaida, and Allah knows, are the most correct."

Taj al-Din al-Subki says: **"It is rare for a scholar to be in front of Al-Shafi'i."**

Who could convince Al-Shafi'i?! Al-Shafi'i has very strong principles, which he established in his book **Al-Risalah**, through which he supported the methodology of the people of hadith, in the ways they derive rulings from evidence on the topics of command, prohibition, clarification, general, and specific, and others in the book **Al-Risalah**. It is a very great book; it is enough to open it and read it and enjoy the Arabic style that Al-Shafi'i speaks with, not in the style of summaries, nor in the manner of later jurisprudential texts, as if you are in front of a man from the Arabs, speaking in detail, truly as if you are in front of a collection of literary works, even though it is originally a classification in the principles of jurisprudence.

Among the amusing anecdotes, so you don't get bored! Imam Al-Shafi'i, when he was in Mecca, had Imam Ahmad, may Allah have mercy on him, with him along with his companion Ishaq ibn

Rahawayh, the Imam of the people of Khurasan in Fiqh (jurisprudence). They had gone to Mecca to seek knowledge from whom? From Sufyan ibn Uyaynah, the Imam of the people of Mecca.

Ishaq ibn Rahawayh, Yahya ibn Ma'in, Abu Thawr, and the group said: We missed Ahmad in Sufyan's gathering; he stopped coming, may Allah forgive Imam Ahmad; it seems he was absent.

They said: So, we went out searching for him, and we found him.

We said: “Woe to you, O Abu Abdullah! We came to Mecca from Baghdad, and you have turned away from Sufyan's gatherings?!”

He said: “By Allah, I have only turned away from them for something better!”.

They said: “And what is that? “.
He said: “A young Qurashi man, I found him by one of the pillars of the mosque; I have not seen anyone with such jurisprudence or knowledge, and tomorrow I will introduce you to him”.

Then they left Sufyan ibn Uyaynah's gathering and went to Al-Shafi'i, may Allah have mercy on him, and found him praying by one of the pillars of Mecca, then he sat down.

Ahmad said to Ishaq: “Debate him in Fiqh (jurisprudence)!”.

So, Ishaq began to debate Al-Shafi'i on the issue of the property of Mecca, whether it is permissible to rent it or if it is a public property for Muslims, a matter that is very lengthy.

Ishaq was amazed by the vast knowledge of Al-Shafi'i.

Abu Thawr, may Allah have mercy on him, used to present issues and also debated them, and he was sharp in legal matters, often becoming intense.

Imam Al-Shafi'i, while smiling, said to him, "O Abu Thawr! The approach before the argument!"

Abu Thawr replied, "And what is this?" (meaning you bring us words whose meanings we do not know).

Of course, Al-Shafi'i was from the heart of the Arabs, a Qurashi, and grew up among the Hudhail, a tribe among the most famous tribes of the Arabs, and their poetry is often cited to the extent that the people of language considered Al-Shafi'i an authority in language, meaning his words are authoritative in the language because he grew up among true Arabs.

He asked, "And what is the approach before the argument?"

He replied: "The Arabs, before milking the camels, comfort them (meaning they touch the udder to calm them) and then milk them.

(This means, may Allah reward you, you want to debate me, first comfort me, for you are new, and I do not know you, and you speak to me with this intensity! Comfort me before you debate me).

May Allah have vast mercy on him.

Imam Ahmad, may Allah have mercy on him, was amazed by the Fiqh (jurisprudence) of Imam Al-Shafi'i.

Imam Ahmad went to Iraq and used to discourage people from reading the books of the people of opinion, meaning in Iraq, Imam Ahmad discouraged reading the books of Abu Hanifa, as they are based on opinion, and so on.

In Baghdad, there was Bishr al-Marisi, the head of innovation(Bid'a), the head of the Mu'tazila, and the hadith scholars feared his debates. He possessed extensive knowledge! He was a man of sciences, knowledge, and very high culture.

So, Ibn al-Za'farani would come to Imam Ahmad and say: "O Imam! Will you not permit us to read the books of Abu Hanifa so that we can respond to this man! He is a man of opinion and culture that we cannot counter!"
He replied: "No! Until the young man from Mecca (referring to al-Shafi'i) comes to you, for he has promised me."

Bishr al-Marisi was well-versed in his heresy and misguidance, and his gathering was always full.

When al-Shafi'i arrived in Baghdad, people gathered around him, and Ibn al-Za'farani came to him and said: "O Imam! Here we have a wicked man named Bishr al-Marisi, no one can stand against him; all his debaters are silenced before him! We would love for you to debate him!"

Al-Shafi'i said: "I cannot spare time for that, but in what issue?"

He said: "Let us debate the issue of the witness and the oath."

(This is a judicial issue; al-Bashir al-Marisi debates on everything: jurisprudential, doctrinal, hadith-related, linguistic...)

Al-Shafi'i said: "Take this book - the book of the witness and the oath - read it, then debate him with it."

Ibn al-Za'farani said: "So I devoted myself to it, and when the next day came, I went to al-Bashir. When he saw me enter his assembly, he said: 'Here come the people of hadith!' (mockingly)."

He said: So I advanced and said: I challenge you on the issue of the witness and the oath! (Because his statement was abandoned, contradictory).

He said: debate! (The peak of audacity and strength)
And he continued to debate him, while Ibn al-Zafarani presented his argument, and Bishr al-Marisi diminished, until he fell silent! He could not speak!

He was astonished! The people exclaimed! (Meaning the first one to defeat Bishr al-Marisi).

Bishr al-Marisi said: Allahu Akbar! By Allah, this is not your speech! This is the speech of a man I have heard in Mecca! (Meaning I recognize this intellect; I sat with him, I know this is the speech of al-Shafi'i).

Anyway, let’s return to our topic; where did we stop?

In the debate of Abu Ubaida al-Qasim ibn Salam with al-Shafi'i.

Look at the strength of al-Shafi'i; Abu Ubaida al-Qasim ibn Salam was able to convince al-Shafi'i on this issue.

The witness Abu Ubaida, this towering imam - let us return to the essence of our topic - is one of the scholars who clarifies the generalization and among them are those who generalize it.

So, despite Abu Ubaida's leadership and greatness, he has a book called **“Al-Iman”**, a very great book, in which he discusses faith. Of course, my brothers, the term: "belief" (i'tiqaad) or "creed" (mu'taqad) is an innovation, a recent occurrence, and the early predecessors did not refer to their written works as "belief"; they called them "Sunnah." If you see a book titled "The Sunnah of Abu Asim," you should know that it is about creed. "The Sunnah of Abdullah" means in terms of belief, the issues of creed; they refer to it as "Sunnah." Some refer to all matters of creed as "faith,"(Imaan) while others call it "Tawhid,"(Monotheism) like "Tawhid of Ibn Abi Khuzaymah" and "Tawhid of Ibn Mandah," among others.

As for the term "belief,"(I'tiqaad) it is an innovation, and some scholars consider it contrary to the original terminology because it can imply that the creed is confined to belief, that the issues of Tawhid are limited to belief!

This is not correct! Therefore, if you look at the books of Tawhid, Sunnah, and Imaan, you will find that they discuss creed, actions, and statements. Hence, what is the phrase of the predecessors?

It is more accurate and precise: "Iman", "Sunnah," "Tawhid."

However, this term emerged with the book **"The Creed of the People of Hadith"** by Al-Sabuni, may Allah have mercy on him, in the fifth century, and then Al-Lalakai followed him in his explanation of **the principles of belief for the people of Sunnah**.

However, there is no issue with the terminology if the meaning and implications are correct, but we say: the original terminology. Anyway, in **"Al-Iman"** by Abu Ubaidah Al-Qasim bin Salam, what does he say?
He talks about the Jahmiyyah, saying: **"And I have not seen anyone more misguided in the disbelief of the Jahmiyyah than the Christians, Jews, and polytheists."**
He said**: "And I truly consider it ignorance** - note the witness phrase - **for anyone who does not disbelieve them,"** meaning he said that anyone who does not disbelieve them, I judge him to be ignorant. Of course, they are more disbelieving than the Jews, Christians, and polytheists.

He said: **"And I truly consider it ignorance for anyone who does not disbelieve them!"**

Then he said: **"Except for those who do not know their disbelief."**

This means that even someone who does not know their disbelief and their condition, we also exclude him from the description of ignorance. Alright, the scholars said: **"Whoever doubts the disbelief of the Jahmiyyah is a disbeliever."**

But here, Abu Ubaidah has clarified it, because there is a situation that requires this clarification. Likewise, Imam Al-Bukhari has a great book called **"The Creation of the Actions of the Servants,"** in which he responded to the Jahmiyyah and the Jabriyyah, but with the Sunnah, the established Sunnah that no one can oppose or refute!

Al-Bukhari mentioned the same text from the words of Abu Ubaidah Al-Qasim bin Salam; he quoted it in the book **"The Creation of the Actions of the Servants"**: **"I have not seen anyone more misguided in the disbelief of the Jahmiyyah than the Christians, Jews, and polytheists, and I truly consider it ignorance for anyone who does not disbelieve them except for those who do not know their disbelief."**

So, note here the clarification…
Also, in the explanation of the fundamentals of belief by Al-Lalakai, may Allah have mercy on Abu Hatim and Abu Zur'ah Al-Razi, what did they say?

They said: **"Whoever says the Quran is created is a disbeliever, a disbelief that takes him out of the faith, and whoever does not disbelieve him after understanding is a disbeliever."**

Notice! Now, whoever does not declare others as disbelievers **after understanding** their situation, and understands the laws of Sharia regarding them, and then still does not declare them as disbelievers, then at that point, he is a disbeliever.

If it is clearly defined for us, it is that he understands their disbelief and the ruling of Sharia regarding them, and then hesitates in

declaring them as disbelievers, then this is the one who is a disbeliever!
So, notice, brothers, this is the principle in understanding 'whoever does not declare polytheists as disbelievers' among the predecessors of this nation; you will find that they deal with this nullifier briefly and issue warnings about it, and some of them restrict it to understanding and establishing proof.

This is just a summary because the predecessors, may Allah have mercy on them, deal with this nullifier, and how our understanding should align with what they were upon.

Now we enter into the core of the subject, because until now we have not entered into the core of the subject, now 'whoever does not declare polytheists as disbelievers, or doubts their disbelief, or validates their doctrine' what is his ruling? What is the evidence? This nullifier was mentioned by Muhammad ibn Abd al-Wahhab in his third message, and it is generally agreed upon; but what is its evidence? What is the evidence for the disbelief of one who does not declare the polytheist as a disbeliever?
One of the listeners: Denying to the Book of Allah.

Another: What Sufyan ibn 'Uyaynah transmitted...

Sheikh: What is it?

Sheikh: Perhaps you will say it, if Allah wills..."

Another: denying the evidences and texts.

Sheikh: Is there any other statement apart from this? Is this the evidence?

Alright, brothers, organizing this discussion is the most crucial aspect of our meeting; getting it right and clarifying it is essential because this is where mistakes happen, and the root of confusion lies.

We now need to understand what the evidence for this nullifier is. My proof is a claim that I must substantiate, as there are possible arguments that could serve as the foundation for this nullifier and support it, which some individuals have mentioned...

For example:

The first criterion:

Some assert that the proof for this nullifier is that anyone who does not disbelieve in polytheists has not disbelieved in the tyrant (Taghut), and anyone who does not disbelieve in the tyrant has not genuinely accepted Islam.

They refer to Allah's words: **"So whoever disbelieves in the tyrant and believes in Allah has certainly grasped the firmest handhold" [Al-Baqarah: 256].**

The essence of disbelieving in the tyrant is to disbelieve in the polytheists, and if one does not disbelieve in the polytheists, then they have not disbelieved in the tyrant.

They present this as evidence, and it is a possibility.

The second criterion:

Some say: No, it has another criterion, another evidence; and that is: the one who does not declare the polytheist as a disbeliever is ignorant of monotheism, and the one who is ignorant of monotheism has not entered Islam at all!

The Sharia came to declare the polytheists as disbelievers and to judge them as disbelievers, and the one who does not declare the polytheists and polytheism as such is the one who sent the prophets to warn against it, and the one who does not declare the polytheists as such is ignorant of monotheism, and the ignorant of monotheism is a disbeliever who has not entered Islam! .. This is another criterion, and it is plausible.

The third criterion:

Some say that the one who does not declare the polytheist as a disbeliever believes that he is a Muslim, is it not so? And there is no doubt that if he believes him to be a Muslim, then he will ally with him, thus entering into the disbelief of alliance, because there is no doubt that any Muslim must ally with a Muslim, even in the slightest forms of alliance and in the slightest aspects of it. So if he allies with this disbeliever, he enters into the saying of Allah, the

Exalted: **“And whoever allies with them among you, then indeed, he is one of them.”** **[Al-Ma’ida:51]**.

This is the third criterion, and it is plausible, meaning it can serve as evidence for this principle and as a criterion for it.

The fourth criterion:

Some say that this is a designation of polytheism as Islam, and this contradicts the legal status and its designation, and it contradicts the status of Sharia and its naming - meaning Allah names it as we do, and you name it something other than its name - thus, one becomes a disbeliever by that...

The fifth criterion:

Whoever does not consider polytheists to be disbelievers is rejecting Allah's judgment concerning them, and is denying it, and if he is rejecting and denying, then he becomes a disbeliever...

So now we have five criteria. Where did I derive them from?

Here, my brothers, is a very important method mentioned by the scholars, may Allah have mercy on them, in the field of: analogy. The field of analogy is the field of ijtihad in jurisprudence, meaning no one can know the methods of deduction, nor the principles of inference, nor the rules that are commonly accepted among scholars in deriving rulings, except through knowledge of analogy and the

pathways of reasoning, which is the most precise and difficult of the branches of the foundations of jurisprudence, but it is the most important.
There, in the pathways of reasoning, now, my brothers, why did scholars originally establish the foundations of jurisprudence?

To regulate the legal text! So that it does not become vulnerable, where anyone who wants to argue with a statement can do so! And provide evidence for it!

There are fixed, inductive, or textual rules and principles through which you ascend and elevate in these ranks to derive rulings from the text, according to the established rules.

If you deviate from this rule or stray from it and derive a ruling, you have made a mistake, even if you are correct in some rulings.
There are established, accepted rules and correct methods for deriving rulings from their texts and extracting them; there are many paths for this, which are the paths of extracting the rationale. What are these paths?
Now, we have a ruling, which is the ruling "of one who does not disbelieve the polytheists," we search for its basis, we look for evidence, and we arrange this ruling upon it.

There are several potential evidences...
What is the basis that is valid or suitable to be the foundation for this nullifier (which is the disbelief of one who does not disbelieve the polytheists)?
There is a mechanism established by the jurists, which is a well-known topic and is the issue of: deriving the basis. It means I reveal these bases and extract them, then I refine them, which is called:

refining the basis, meaning I take the valid basis and remove any impurities from it that come from invalid bases, and then I verify it, and consequently, I arrange the ruling upon it. Some scholars call it: "examination and division," for the extraction of the basis and building the ruling upon it...
What is examination and division?

The author of “**Al-Maraki”** says: **"Examination and division is a fourth category."**
(Meaning from the sections of the paths of reasoning and how rulings are extracted and inferred from the texts)

"That it gathers the descriptions in a comprehensive manner"
(Meaning it gathers all the descriptions, so that the method of investigation and classification can be valid, it is essential to collect all descriptions, and when we looked at everything that the opponents rely on, we found that they do not deviate from these descriptions!!)
All of Ahmad al-Hazmi's words from beginning to end are about this!

Disbelief in the tyrant, ignorance of monotheism, and that he is loyal to the polytheist.

He never deviates from these three!
The scholars said: **"And it suffices in induction to have a preponderance of evidence."**

And we do not know a basis upon which they build a ruling other than these bases that we have presented, and through observation, experience, and debate, we concluded this.

If it is conditioned: investigation and classification, that you find all the descriptions and encompass them all, the potential bases that could serve as evidence for the ruling.

"And investigation and classification is a fourth category *** that it gathers the descriptions in a comprehensive manner**

So it invalidates what does not apply *** and what remains is clearly defined"**.

It means you take it one by one, evaluate it and put it to the test, the legal balance; if it is valid, then it is accepted, and if it is not valid, you invalidate it and then move on to the next criterion. What remains is what must be acted upon.
So this is called: "sabr and taqseem" (testing and division). What does division mean? It is to gather the attributes and then test them, meaning to examine them; it is said: I tested so-and-so, meaning I examined him. You test these attributes for what is suitable for them, for what is appropriate to be a criterion and what is not appropriate.
When scholars say: testing is the examination of what is suitable for causality and what is not suitable for it!
And causality is the criterion.

What is the criterion (المناط) ?

It is the thing that is dependent upon; it is said: I hung the stick on the wall, meaning I attached it to it; this is a criterion, and the cords of the heart: meaning its veins that are attached to it.

Abu Tammam, many of whom are cited by most of the foundational scholars, is quoted for what he said:

"**In a land where my ornaments were hung**." ***** "**And the first land my skin touched was its dust**."

Meaning my ornaments were attached to me.

So when you hear the jurists say: "the criterion of the ruling," (Manat Al-Hukm) it means the description or the cause upon which it is based.

Okay, before we delve into our topic through analysis and categorization, let's address a jurisprudential issue as an example:
It has been narrated in the two Sahihs from the hadith of Abu Huraira, may Allah be pleased with him: **"A Bedouin man came to the Prophet ﷺ and said: O Messenger of Allah, I am ruined!**

The Messenger of Allah asked: **What has ruined you?**
He said: “**I had sexual relations with my wife during the day in Ramadan”**.

This means I had relations with my wife while I was fasting.

So, what did the Prophet, peace be upon him, rule regarding him?

He ruled that he must perform a severe expiation, meaning: freeing a slave, and if he cannot find one, then fasting for two consecutive months, and if he is unable to do that, then feeding sixty poor people...
So what is the ruling now?

The ruling is the severe expiation(Al-Kaffara Al-Mughaladah).

So, what is the description upon which the ruling is based?

If a man were to say: By Allah, the Prophet based the ruling on him being a Bedouin! He would say: Because the text contains a significant description, it says: "A Bedouin man came," and the ruling here is regarding the expiation; thus, the ruling is connected to him being a Bedouin!

Imagine, brothers! If we open this field, all the legal texts will be wasted! There is no straight path to derive the ruling!

It can be said: it was narrated that he came with disheveled hair, so as a form of punishment for him, he was given the severe expiation!!

Is it valid for this to be a basis for the ruling?
It is not valid and is false; all the evidence from the law rejects it, because the ruling for the Bedouins is similar to that for the urban dwellers in principle, except in issues where exceptions have been made.

Similarly, having disheveled hair does not result in a ruling, even though it is originally disliked, as it was mentioned in the “Muwatta” of Imam Malik with an interrupted chain: **((The Prophet saw a man with disheveled hair and said: didn’t he find anything to calm his hair))**

But this does not lead to severe rulings!!

Okay, is it because he violated the sanctity of the month? Or because he engaged in sexual relations?

Is it because he violated the sanctity of the month by breaking his fast through one of the causes of invalidation? Or is it just because he engaged in sexual relations?

This means that the one who eats and drinks has an expiation because he violated the sanctity of the month.

Is it because he broke his fast during the day of Ramadan with one of the invalidating actions? Or is it just because he engaged in sexual relations?
Are both descriptions valid for the ruling? Isn't that so?

This means they are probable in terms of their strength.
Therefore, scholars have differed.
So, what did Malik ibn Anas say?

The Prophet established the ruling not because he engaged in intercourse, but because he deliberately broke his fast during the day of Ramadan. Thus, anyone who deliberately breaks their fast during the day of Ramadan, according to Malik and his companions, must perform expiation, and he based the ruling on this criterion.

As for the majority of scholars, namely Abu Hanifa, Al-Shafi'i, and Ahmad, what did they say?

They said: No, it is not valid to be a criterion for the ruling, rather what is valid is the act of intercourse. Of course, why did Malik say this? Because he has a principle, and I do not want to branch off from it, which is: refinement. He has a principle that he relies on, which is: refinement by addition. This is a principle for Malik. So

there are probable descriptions, and as a precaution, he takes the additional one, which is not correct in some of its forms.

The point is this is how we are; we now have valid or probable descriptions that could serve as a criterion for the ruling regarding the disbelief of those who do not disbelieve in the polytheists. So we want to refine them or investigate them and extract the valid criterion!

Is this clear, brothers? This method? The method of investigation and classification?
With this, we secure our thoughts from mistakes; I am secure in my thoughts from considering an opinion that is based on desire, or considering an opinion because it has the majority or...
No, in this way I preserve the method of extracting rulings, and in a well-known and established manner among the scholars! It resembles mathematical issues... but the disagreement may be in the forms of some new issues(Al-Nawazil)...
By means of probing and division, with Allah's permission, one can determine the context and judge it easily...
One of the listeners asked: Is the door of ijtihad open in this matter? Is it not limited to a specific group?
The Sheikh replied: And what has led us into this and brought us calamities and misfortunes except the claim of ijtihad and its assertion?! I mean, even those who say that the door of ijtihad is open to the Ummah, they tie it with heavy conditions!!

No one is allowed to speak, except if they are a scholar, even those who know the scholars mentioned that if you understood the school of Ahmad from beginning to end, and knew his opinions, it is not permissible for you to issue a fatwa, because you are a follower, this

is what they say!! The follower is not allowed to issue a fatwa by consensus!!

Except in certain cases, which are when the mujtahid is absent, and there is disagreement, and it is in three cases mentioned by Ibn al-Qayyim in **"A'lam al-Muwaqqi'in"**.
But the principle is that the follower does not issue a fatwa, even if he is knowledgeable of the scholars' schools (Madahib).

For this reason, Imam Ali, may Allah be pleased with him, as mentioned by Ibn Abd al-Barr in **"Jami' al-Bayan"** about knowledge and its virtue, entered upon a man who was narrating stories.
He said to him: Do you know the abrogating (Al-Nasikh) verses of the Quran from the abrogated (Al-Mansukh) ones?

He said: No!

He said: Do you know the specific from the general?

He said: No!

He said: Do you know the abstract from the explicit?

He said: No!

He said: Do you know the restricted (Al-Muqayyad) from the definitive (Al-Muhkam)?

He said: No!

So he said to him: Sit down!

And he forbade him from issuing fatwas and expelled him from the mosque...

What is not permissible for him! Until he knows all of this, these aspects!

But you find this one knocking on the unusual and this one...!!

Therefore, when we say: The principles of jurisprudence, what are they? They are general methods by which the jurist deduces...
So, if he does not know these general methods, nor is he familiar with them, how can he exercise independent judgment?
And that is why, my brothers, most of those who strive in these matters are what?

They are ignorant of the principles of jurisprudence, and they are the furthest people from it.

They do not know what the methods of jurisprudence are and what its sources are, nor do they know the methods of deriving it!!

How are the criteria defined among them? They are merely words that they pass around....

That is why I told you: It is more beloved to them for one of them to come across a statement from the scholars of the Najdi da'wah than to find a hadith from Sahih al-Bukhari!!

By Allah, brothers, I am not speaking out of malice or theoretically!!

No, by Allah! I am speaking from reality, and I have sat with many of them and debated with them. They are ignorant of the basics of these sciences, even the sciences of language!

And it will come to us that if you do not grasp some linguistic issues, it means that some issues in rulings may be hidden from you!

Therefore, with Allah's permission, we will begin to mention the possible criteria for building a ruling on "those who do not declare the polytheists as disbelievers." We will continue, Allah willing, after the prayer…

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The first lecture has concluded, thanks to Allah.